THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"God having provided some better thing for us, that they with out us should not be made perfect" (HEB. 11 : 40).

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DEDICATORY PRAYER.*

O GOD, the Eternal Father, we, thy servants and handmaidens, thank thee, in the name of Jesus Christ, thy well-beloved Son, with all the power of our being, that we are privileged this day to be present in this choice land, to dedicate unto thy most Holy Name, a temple of the Living God.

We thank thee, O God, the Eternal Father, that thou and thy Son, Jesus Christ, did visit the boy, Joseph Smith, Jr., and that he was instructed by thee, and by thy beloved Son.

We thank thee that thou didst send thy servant, John the Baptist, and that he did lay his hands upon Joseph Smith and Oliver Cowdery and ordain them to the Aaronic, or Lesser Priesthood.

We thank thee for sending thy servants Peter, James and John, Apostles of the Lord Jesus Christ, who ministered with the Savior in the flesh and after his crucifixion, and that they did ordain thy servants Joseph Smith and Oliver Cowdery, Apostles of the Lord Jesus Christ, and bestow upon them the Holy Melchizedek Priesthood, by which authority and apostleship we do dedicate unto thee, this day, this holy edifice.

We thank thee for the integrity and the devotion of thy servants, the Prophet and the Patriarch, Joseph Smith and Hyrum Smith. We thank thee that they labored in thy cause all the days of their lives, from the time of the restoration of the Gospel of Jesus Christ until the day of their martyrdom, and that they were faithful even to the sealing of their testimony with their blood.

We thank thee for thy servants, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith, who

*Offered by President Heber J. Grant at the Dedication of the Alberta Temple, at Cardston. Canada, August 26, 1923.

have severally stood at the head of thy Church since the martyrdom of thy servant Joseph Smith, and who have led and directed thy people by the inspiration of thy Holy Spirit, and who have sent forth representatives to proclaim the everlasting Gospel in nearly every land and clime.

We thank thee for all the faithful members of the First Presidency of the Church, and for the Apostles, in this last dispensation; and for each and all of the faithful men who have ministered as general authorities of the Church.

O God, our Eternal Father, we pray thee to bless the Presidency of thy Church—thy servants Heber J. Grant, Charles W. Penrose, and Anthony W. Ivins. May these men, O Father, be guided by the unerring counsels of thy Holy Spirit, day by day. May they be even as a three-fold cord that cannot be broken. May they see eye to eye in all matters for the upbuilding of the Church of Jesus Christ upon the earth.

Bless, O Father, each and all of the Apostles, the Presiding Patriarch, the First Council of the Seventy, and the Presiding Bishopric. We particularly pray for thy choice blessings to be with President Charles W. Penrose and Elders Reed Smoot, Orson F. Whitney and David O. McKay, who are unable to be present on this occasion.

Bless, we beseech thee, those who preside in all the stakes of Zion, and in all the wards and branches of the Church, and over the various quorums of the Priesthood, whether of the Melchizedek or of the Aaronic Priesthood.

Bless those who preside over the missions of the Church throughout the world, together with all thy servants and handmaidens who have gone forth to proclaim to the peoples of the world the restoration to the earth of the plan of salvation.

Bless those, O Father, who have been called to preside and labor in this temple and also in other temples that have been erected to thy Holy Name in the land of Zion and in the Hawaiian Islands. We thank thee for all of the temples that have been erected in this last dispensation, and we pray thy choice blessings to be and abide with all those who minister therein. We pray that the same sweet spirit which is present in all of the temples that have heretofore been erected may abide with all those who shall labor in this holy house.

Bless those who preside and who labor in the Church schools which have been established from Canada on the north to Mexico in the south, and in the far off islands of the Pacific ocean.

Bless, O Father in heaven, all thy servants and handmaidens who hold responsible positions in the various auxiliary organizations of the Church, whether as general, stake, ward, or mission officers; in the Relief Societies, in the Sunday-schools, in the Mutual Improvement associations, in the Primary associations, and the Religion Class organizations. Bless each and everyone

who is laboring for the benefit of the members, as well as the members themselves, in the associations.

We thank thee that thy servant, President John Taylor, and many other residents of the Dominion of Canada, came to a knowledge of the Gospel and remained steadfast to the end of their lives. We thank thee, our God, for those now living, who embraced the Gospel in this choice land and others who have emigrated from the United States and other countries to Canada, and that they are now to have the privilege of entering into this holy house and laboring for the salvation of their ancestors.

We thank thee, O God, for the inspiration by which thy faithful and diligent servant, President Joseph F. Smith, was moved upon to direct the construction of a temple in this favored land; and that he had the privilege of visiting this spot of ground upon which this temple now stands, and dedicating the same for the erection of a temple to the Most High God.

We thank thee for the long and faithful and diligent labors of thy servant, President Charles O. Card, the pioneer in this section and after whom this city was named, and for the faithful and diligent men who have labored in the presiding offices in the stakes of Zion established here in Alberta.

We thank thee, O God, our Eternal Father, that the land of Palestine, the land where our Savior and Redeemer ministered in the flesh, where he gave to the world the plan of life and salvation, is now redeemed from the thralldom of the unbeliever, and is now under the fostering care of the great, enlightened and liberty-loving empire of Great Britain. We acknowlege thy hand, O God, in the wonderful events which have led up to the partial redemption of the land of Judah, and we beseech thee, O Father, that the Jews may, at no far distant date, be gathered home to the land of their fathers.

We thank thee that thy servants, the Prophets Joseph Smith and Brigham Young, were moved upon to send Apostles to Jerusalem to dedicate that land for the return of the Jews.

We acknowlege thy hand, O God, our Heavenly Father, in the fact that one of the benefits of the great world war, through which the nations of the earth have recently passed, is the opportunity afforded the Jews to return to the land of their fathers.

We beseech thee, our Father in heaven, that the victory which came to the cause of the Allies may lead to increased liberty and peace throughout all the nations of the earth.

We pray that thy blessings may be upon kings, rulers and nobles, in all nations, that they may minister in justice and righteousness and give liberty and freedom to the peoples over whom they rule.

We thank thee that the spirit of justice and righteousness has characterized the rulers in the British Empire, and we humbly

beseech thee that the people of this great nation and the peoples of the world may overcome selfishness and refrain from strife, contention, and all bitterness, and that they may grow and increase in the love of country, in loyalty and patriotism, and in a determination to do that which is right and just.

We beseech thee, O God in heaven, that the people of Canada may ever seek thee for guidance and direction, that thy declaration that the American continent is a land choice above all other lands, and thy promise that it shall be protected against all foes, provided the people serve thee, may be fulfilled, and that the people may grow in power, and strength and dominion, and, above all, in a love of thy truth.

We thank thee, O Father in heaven, for the splendid treatment that has been accorded by the officials in the Dominion of Canada to those of thy people who have immigrated to this country, and we humbly pray thee to aid thy sons and thy daughters who have taken upon them thy name, so to order their lives in righteousness and truth that they may retain the good will of the people of this country and merit the same because of their good works.

(TO BE CONTINUED).

CREDIBILITY OF THE WITNESSES.

J. M. SJODAHL.

(Concluded from page 663.)

THE testimony of the eight witnesses differs from that of the three in this respect, that it deals with what we may call the material or temporal aspect of the case.

What I mean to say by this is, that they did not see an angel. They did not hear a voice from beyond. But they, nevertheless, saw the plates and handled them, and they examined the engraved signs and noted the "curious" workmanship. It was the Prophet Joseph, himself, who showed them the ancient record. Those are the facts of which they bear witness. In other words, they testify that, to their actual knowledge, the Prophet Joseph really had the plates in his possession. The story concerning the recovery of that record, they assure us, was not a myth; it was not fiction, but *Truth*.

What has been said of the character of the three witnesses is applicable also to the eight. They were men of irreproachable character, competent witnesses, and they never retracted their first statements. Joseph Smith, Sr., who was the first to receive the message of his chosen son as from the Lord, passed away September 18, 1840, after having endured all trials and hardships, for the sake of the Gospel. He was, at the time of his departure from this world, the Patriarch of the Church. Hyrum Smith,

as is well known, sealed his faithful testimony with his blood, June 27th, 1844, the day of the martyrdom of the Prophet, his brother, and the two, united in life, were not separated in death. Samuel Smith also passed away in 1844, faithful to the last. Of the Whitmers, Christian died in 1835, and Peter, Jr., in 1836, both in full fellowship. Jacob Whitmer and John Whitmer were separated from the Church in 1838, but neither of them retracted his testimony at any time. The latter died forty years later, at Far West, maintaining the truth of his testimony to the last. Hiram Page was one of the prominent men of the Church who fell by the wayside in the year 1838. In the early days of the Church he sought to obtain revelations for the Church through a "seer stone" of his own, and even Oliver Cowdery and some of the Whitmers came very near being deceived by him.* The error was corrected by revelation, but it is to be feared that, in the case of Hiram Page, the spirit of apostasy prevailed; but he did not deny his testimony. He died in 1852, rejoicing to the last that he had been privileged to view the plates of the Book of Mormon.

Among the opponents of "Mormonism" whose attitude is not due to bigotry or wilful hostility, the real objection to the testimony of the witnesses is, that they consider any account of the appearance of angels in our day improbable, not to say impossible. People do not want to believe in the appearance of angels, because they, themselves, have not seen any. They do not want to believe in tangible connection between the world of spirit and of matter, because they have never consciously come in contact with the former.

But that is not a valid objection.

Who has ever seen an electron? Or an atom? Who had ever seen a microbe before the microscope revealed them? How many of the millions that inhabit the earth, or any city, say New York or London, have ever seen one, although there are microscopes to be obtained? If we must discard, as incredible, our belief in the existence of everything but that little which we are conscious of through the medium of our senses, our knowledge will not be much more extensive than that of the wild beast. The fact is that most of what we "know" is what we accept on the testimony of others. Why, then, should we refuse to give credence to competent testimony concerning existences beyond the limits of tangible matter merely because we have not been able to reach them? There is after all, no unbridgeable gulf between spirit and matter. In fact, "All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes."†

Brigham Young tells us‡ that the spirit world is incorporated

*Doc. and Cov. 28: 11-14.

†Doc. and Cov. 131: 7.

‡Jour. of Dis., Vol. 2, p. 368.

within this celestial system. It cannot, he says, ordinarily be seen by our natural eyes, but if God should "touch our eyes," which is equivalent to saying, if our field of vision should be enlarged as by means of a divine microscope, figuratively speaking, then we could see spirits as plainly as we see each other.

There is nothing improbable in this. There must be "matter" beyond that which we generally recognize as such, for there are many "natural" phenomena which cannot be accounted for by what little is known of nature and natural laws.* Scientists have, therefore, assumed the existence of ether, to account for electric, magnetic, and other mysterious phenomena. It was generally described as a material substance of more subtle kind than material bodies, and filling even "empty space." However, some years ago Sir Oliver Lodge† claimed that he had demonstrated that ether is the most solid substance in existence—a medium in which solid bodies, so called, and matter in general, float and move as air bubbles in water. Is it not just as easy to believe in a world of spirit in which spirits move and have their being?‡

"Spirits, when they leave the bodies, do not pass out of the organization of this earth on which we live."

"Where is the spirit world? It is right here. Do the good and evil spirits go together? Yes, they do. * * * Do they go to the sun? No. Do they go beyond the boundaries of this organized earth? No, they do not. They are brought forth upon this earth, for the express purpose of inhabiting it to all eternity. Where else are you going? Nowhere else, only as you are permitted" (*Jour. of Dis.*, *Vol.* 3, p. 368).

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*Just as there are light waves beyond those which we see, and sound waves beyond the range of our hearing.

†In his little treatise on *The Ether of Space*.

‡There was formerly some talk about the "fourth dimension," as an explanation of some mysteries of nature; but the theory was never generally accepted, probably nor even understood, except by experts in philosophy. The discussion seems about to be revived, for exponents of Relativity have taken it up and added TIME to our three dimensions, as the fourth. See *Relativity*, by Albert Einstein, a good translation of which has been made by Robert W. Lawson, pp. 65 and 146. Those who regarded the spirit world as one of the four dimensions used to say that beings moving in the fourth dimension could not be seen by us who have only three; just as we would be invisible to beings moving in a flat world with only two dimensions—length and breadth and no height.—S.

FROM the commonest flower, treasured because its perfume outlives its beauty, to our noblest achievements, where the mind puts forth all its power, we are prompted by that future which absorbs the present. The more we feel that we are finite, the more we cling to the infinite.

A MILLION DOLLAR TEMPLE.

On August 26th, the great Mormon temple, which has been under construction since 1913, and is said to have cost considerably over 1,000,000 dollars, is to be dedicated at Cardston, Alberta, and its erection affords good evidence that the community has prospered, for the individual subscriptions must have been considerable. It is to be dedicated by the head of the Church, President Heber J. Grant. The structure is one of the religious wonders of Canada. From an architectural standpoint it stands unique, as it is an original design by the Salt Lake architects, who designed the Mormon Temple there. The design is massive, simple and impressive. The marble walls, reinforced with steel, are eight feet in thickness. The temple is the central object of the town of Cardston, and the various other Mormon settlements in the vicinity, and presents a magnificent picture with the majestic, snow-capped Rockies for a background. The material forming the outer walls, most of which was bought in British Columbia, is said to contain 40,000 dollars worth of gold. The length of the building is 235 feet, and the height 110 feet. It is surrounded by an outer court, and the whole will form the centre of a beautiful square in which will be designed lawns, flower beds, lagoons, fish ponds, fountains and walks. It will have its own lighting plant, ventilating and power system. Massive doors and elegantly carved woodwork from distant tropical countries have been assembled; magnificent religious paintings adorn the walls. The building after its dedication will be closed to non-members, and no one will be permitted to enter unless he can show a recommendation signed by the bishop.—*The Yorkshire Herald*, August 15th, 1923.

TO HIS MEMORY.

Joseph the Prophet, martyred saint and seer!
Thy name we love, thy memory we revere.
Chosen of Sire and Son, on them to gaze,
When dawned the glory of the Latter Days.

Mighty thy mission, servant of the Lord;
Thy word of power, a flaming two-edged sword,
Hath lit the beacon, and made plain the way
Of Him whose presence brings the Perfect Day.

Early the crimson setting of thy sun;
Yet timely 'twas, for thy great task was done.
Henceforth, in realms where joys celestial spring,
Thou'lt reign eternally as Priest and King.

Orson F. Whitney.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, OCTOBER 25, 1923.

EDITORIAL:

SALVATION FOR THE DEAD.

ON A certain occasion, a ruler of the Jews inquired of Jesus regarding the proper way to enter into the kingdom of God. He believed that Jesus could answer him authoritatively because, said he, "we know that thou art a teacher come from God." The details of that memorable Gospel conversation the world may never know, but an insight into its purport is given by the following significant words of Jesus: "Verily, verily, I say unto you, except a man be born of water and of the spirit, he can not enter into the kingdom of God." Plain words these; emphatic; and easily understood, even though Nicodemus wondered at the time and seemingly failed to grasp their full significance.

On another occasion, in the same city, there was assembled a large crowd of Jews who were listening to the testimony of an apostle that Jesus was the Son of God, the resurrected Savior of men. Many in the assembly became convinced that he spoke the truth. Realizing that the Author of eternal salvation had been crucified in the very city in which they were then abiding, and that they and their countrymen had rejected His teachings regarding salvation, they said, "Men and brethren, what shall we do?"

An important question this, evidently the same as that which the ruler of the Jews had put to Jesus about two years before. It is significant that the apostles' answer named the same means of salvation as did Jesus' reply to Nicodemus: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Now the query is, since repentance and baptism by water as well as by the Spirit are essential to salvation, how shall the millions who have never heard the Gospel, who have never had an opportunity either to repent or to be baptized, enter into the kingdom of God? Surely a God of love can never be satisfied if the majority of His children are outside His kingdom, dwelling eternally either in ignorance, misery or hell. Such a thought is revolting to intelligent minds. On the other hand, if these millions who died without having heard the Gospel can enter into the kingdom of God without obeying the principles and ordinances of

the Gospel, then Christ's words to Nicodemus were not the statement of a general and eternal truth, and Peter's words on the Day of Pentecost had not a universal application, even though he said plainly, "This promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Now the Gospel of Jesus Christ teaches that *all* mankind may be saved by obedience to the laws and ordinances thereof. Nor is the term "all" restricted in meaning to include only a chosen few; it means every child of a loving and divine Father. And yet, hundreds of millions have died without ever having heard that there is such a thing as a Gospel plan.

All nations and races have a just claim upon God's mercies. Since there is only one plan of salvation, surely there must be some provision made whereby the "uncounted dead" may hear of it and have the privilege of either accepting or rejecting it. Such a plan is given in the principle of salvation for the dead.

Peter tells us (I. Peter 3: 19-29) that after the Savior was put to death in the flesh, "he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah." Thus did Christ preach the Gospel "also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

It is evident that if Christ preached the Gospel again to people who had rejected it, they who have never heard it should in justice have the privilege of hearing it.

Not only this principle of salvation for the dead was understood in the days when the Savior taught among men, but also the necessity of the dead's being baptized, as Jesus said they must be in order to enter into the kingdom of God. Since this ordinance had not been administered to them when they were living on the earth, it seemed proper to administer it to them by proxy.

Paul referred to this practice of baptism in his argument in favor of the resurrection. He said, "Else what shall they do which are baptized for the dead, if the dead rise not at all?" (I. Cor. 15: 29). The pseudo-Christian world, unenlightened by revelation, has stumbled over the meaning of this simple text and not a few commentators have tried to explain away its true significance; but its context proves plainly that in the days of the apostles there existed the practice of baptism for the dead; that is, living persons were immersed in water for and in behalf of those who were dead—not who were "dead to sin" but who had "passed to the other side."

In the Kirtland Temple, April 3, 1836, the Prophet Elijah appeared to Joseph Smith and Oliver Cowdery and delivered to them "powers of the priesthood" that authorize the living to do

work for the dead. These "keys" were restored in fulfillment of the prophecy of Malachi:

"Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4: 5-6). The hearts of the fathers and of the children will be turned to one another when the fathers in the spirit world, hearing the Gospel preached and realizing that they must obey the ordinances thereof, know that their children on the earth are performing those ordinances for them.

All such "work for the dead" is performed in temples, dedicated and set apart for such purposes, where proper records are kept, and where everything is considered sacred.

With the responsibility resting upon them to carry out this important phase of Gospel service, the Latter-day Saints have become a temple-building people. Beautiful and costly edifices have been erected in the following places as monuments to the faithfulness and willing sacrifices performed by members of the Church: Nauvoo, Illinois; Salt Lake City, Logan, Manti, St. George, Utah; Laie, near Honolulu, Oahu; and at Cardston, Canada; the latter being the first temple erected beyond the territorial limits of the United States.

In this principle of salvation for the dead, is revealed the comprehensiveness of the saving power of the Gospel, and the applicability to all mankind of the Savior's teachings. Truly, "There is none other name under heaven given among men, whereby we must be saved." All ordinances performed by the Priesthood of the Most High are as eternal as love, as comprehensive and enduring as life, and through obedience to them, all mankind, living and dead, may enter into and abide eternally in the kingdom of God.

DAVID O. MCKAY.

THE "MORMONS" IN CANADA.

THIRTY-SEVEN years ago, in June, 1886, there threaded its way through the rolling foot-hill country of Southern Alberta a small cavalcade, such as was familiar in the Western States of America a decade earlier. "Prairie schooners," huge, lumbering carts drawn by half a dozen or even a dozen horses; mounted men on horseback with long-barrelled rifles flung carelessly across the high-peaked Western saddles; tired women holding little babes in their arms; a drove of cattle herded by many dogs; and at the column a tall, keen-eyed figure, Charles Ora Card, Mormon leader, after whom a thriving town was soon to be named.

Though it was June, late snow carpeted the earth, covering the

green bushes and the flowers with an incongruous mantle. Such late snows are of fairly common occurrence in the foot-hill country, though they only last a few hours. The weather was cold and the hour late. "We will make camp here," said the leader of the band of some eight or nine families.

Soon camp fires blazed and during the dark hours a warm wind blew the carpet of snow away, revealing the foot-hills in all their beauty. The cavalcade wandered no further. Here these families squatted and they named the place Cardston, after their leader.

The people were Mormons—Latter-day Saints—from Cache valley, Utah, called to colonization work in Canada by President John Taylor, of the Mormon Church. They intended first to settle in British Columbia, but the rolling plains and foot-hills attracted them. There they remain to this day, their entire religious activities centering round a "million dollar" temple of white granite, recently dedicated, and now closed to all but members of the Mormon faith.

So rapid was the growth of the parent settlement at Cardston, that as far back as 1905 the Canadian Pacific Railway Company extended its line to that settlement, and in 1912 the place was given incorporation as a town.

Long before the railway reached Cardston, however, the Mormons had begun to make their influence felt in the political life of the Canadian West. Before 1905, the Western Provinces were governed from Regina, under the title of the North-west Territories, and Cardston had one member of its own faith in the Legislative Assembly of the Territories, in the person of Martin Woolf, who came with the Card party from Utah as a young man.

In 1905, when Alberta became a separate Province, Mr. Woolf was elected as provincial member for the Cardston constituency, and to-day three elected members of the Legislature are of the Mormon faith. The Church has three stakes, or Church divisions, one of which is in the city of Lethbridge; the other two are at Cardston and Raymond. At the latter place Mormon capital erected and worked a huge sugar-beet factory, which was dismantled some years ago, because the farmers preferred to grow wheat. It is being rebuilt this year, however, and again Mormon capital will be used in the building.

At Calgary, the largest city in Alberta, the Mormon Church has a ward presided over by a bishop. Mormon settlements exist and flourish from the Rockies to the Saskatchewan border. There are to-day—based on the 1921 census figures—some 15,000 Mormons in Alberta, 800 in British Columbia, 450 in Manitoba, and 200 in Ontario. There is a mission of the Mormon faith in Toronto, which is the mission headquarters for Canada, and there is another mission in British Columbia.

There is no questioning the enterprise or the thrift of these Mormon settlers. They are law-abiding citizens, giving little or

no trouble to the police, and they have never at any time asked for Government aid or assistance of any description.—The London *Times*, September 29th, 1923.

THE PROGRESS IN GERMANY.

In a letter from President Glen A. Rowe of the Hamburg conference, the progress being made in Germany is reported: "In the Hamburg conference since the first of the fiscal year 1923, there have been 137 baptisms performed. We expect to reach 165 mark before the end of the year. Our houses are filled each Sunday with friends who are seeking the truth. In the Kiel branch, thirty-four have been taken into the waters of baptism. This figures nearly 75 per cent. increase for this branch since the opening of the year. Other branches are moving forward in good form. Recently, one of our small branches gave a program at which one hundred and fifty people attended. Ninety of these were friends. Another branch has a regular attendance of friends ranging from fifty to sixty-five. Similar conditions are found in the other branches."

MINUTES OF THE NEWCASTLE CONFERENCE.

The semi-annual conference of the Newcastle conference was held at South Shields, Sunday, the 14th inst. There were in attendance: from Liverpool, President David O. McKay, Sister Emma Ray McKay and Sister Harriet Lowther; and Conference President Ezra T. Benson and all the traveling Elders of the Newcastle conference.

The morning session commenced by the congregation singing, "What Was Witnessed in the Heavens?" and the invocation spoken by Brother Thomas Dinsdale. After singing "How Great the Wisdom and the Love," the sacrament was administered by Elders Rodney D. Price and Don Clyde, assisted by Deacons David I. Jackson and Joseph C. Gibson. After the concert recitation, the congregation sang, "The Day Dawn is Breaking." An excellent program rendered by members of the Sunday-schools followed. Those taking part were Sister Elizabeth Sedgwick of Shildon, Leslie Derbyshire and Annie Rudd of Middlesbrough, the South Shields Girls' Chorus, Leslie and Hazel Derbyshire, Sister Hannah Graham, Brother David I. Jackson and Mr. Webb of Gateshead, Sister Frances Sanford of Darlington, Stanley Short of West Hartlepool, Elder Joseph J. Brown, Loraine Taggart of Blyth, and six Deacons from Sunderland.

Elder Walter H. Allington, Jr., spoke on the restoration of the Gospel, saying Joseph Smith was the one chosen through which it would be restored.

An address by President McKay concluded the session. He pointed out the deep importance of the sacrament. The one who repeats the blessing on the sacrament does so for all, and when the congregation says, "Amen" (so let it be), the members give their assent to the blessing. There are four important covenants that are assumed by those partaking of the sacrament: (1) They are willing to take upon them the name of Christ, (2) to keep His commandments, which includes all of them. President McKay said, "Let us not keep the commandments only by form." (3) Always remember Him, and by observing these three the fourth follows, (4) His Spirit will always be with them. The Holy Spirit will bring peace, not worldy pleasure.

After singing, "We Thank Thee, O God, for a Prophet," the benediction was pronounced by Brother William Derbyshire.

After the morning session, Sister McKay met with the Relief Society Sisters. Reports were given from the several branches. Sister McKay gave much valuable instruction and encouraged all in the good work.

The afternoon session commenced by singing "The Spirit of God Like a Fire is Burning." Prayer was spoken by Elder Don Clyde. After the song, "O, Say What is Truth," the general, mission and conference authorities were unanimously sustained.

Elder Vernon G. Robinson, the first speaker, said that when we give up anything it is for something better and that he was glad his grandparents had accepted the Gospel.

Elder James L. Wheat showed that if we give way to evil, great injury results, and used as a comparison the breaking of the first dam at Imperial Valley, California, with costly destruction.

Elder Rodney D. Price told how though the churches of the world had been working at a problem for centuries, yet not until the Great Teacher had again given the solution one hundred years ago, was humanity removed from darkness.

"Where the Latter-day Saints are met together, the Spirit of the Lord is also," said Elder John M. Jones. He commented upon the steady increase in the attendance.

Elder William M. Harris used as his text, "We walk by faith, not by sight." Men in laboratories, to-day, are exercising their faith in things they do not see, knowing that by applying a certain formula they get certain results. Let us exercise the formula of the Gospel and get its results—Eternal Life.

Elder Joseph J. Brown quoted, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He compared the result of the lack of food for the physical body with that of the spiritual body.

A vocal duet, "Teach My Soul to Pray," was rendered by President Benson and Elder Brown.

Sister McKay spoke, saying, if we could get to heaven without

preparation, we could not enjoy the presence of those who are pure and clean. A story, *The Prince and the Pauper*, written by Mark Twain, shows that we only enjoy congenial friendship, and not that which would make us feel out of place. We should pray often and sincerely and love the Lord, our God, with all our hearts and our neighbor as our self. If we would do so, we would have heaven here on earth.

The closing song was "Earth With Her Ten Thousand Flowers." Elder John M. Jones spoke the prayer.

President McKay met with the officers and teachers in a special meeting. President Benson reported the faithful support which had been accorded the 1923 aim of the mission and the practical results obtained. The aim for 1924 was presented and accepted.

The evening session commenced by singing "Come, Come, Ye Saints." The invocation was offered by Brother Roger Howey, after which the congregation sang, "Oh, My Father."

Elder William A. Monson referred to the program of the morning which portrayed the coming forth of the Book of Mormon and the restoration of the Gospel. Quoting, "Where there is no vision the people perish," he showed how the Church to-day is guided by vision—revelation. Joseph Smith was the commissioned instrument to bring forth the Gospel again.

The Gateshead branch choir sang the anthem, "My God the Spring of all My Joys."

Elder Don Clyde said, that though the people of the world may blacken the reputation of the Church, yet its character could not be penetrated nor marred by the powers of darkness. Honesty, courage and sincerity are necessary attributes to form true character, and they should be kept as shining lights before the world.

President Benson bore a strong testimony of the Gospel, and said the only panacea for the world is the restored Gospel.

A violin solo, "The Holy City," was given by Brother R. T. Jackson, Jr., accompanied by Sister Jackson on the piano.

President McKay spoke, taking for his text, "Prove all Things." He told of the injustice that had been done in different countries that would never have happened had they "proved all things" instead of using snap-judgment. Reciting a poem, he showed how a man killed his brother, thinking he was trailing a desperado. The greatest tragedy that ever occurred was committed on Calvary, without proving the charges against Him; likewise was Joseph Smith, the Prophet, martyred. To-day, many slanderous charges are made against the Latter-day Saints, and justice demands that no one should act on snap-judgment. He repeated the 13th Article of Faith, which portrays some of the practical ideals of "Mormonism." He showed that honesty is the foundation of character, and related instances that proved the honesty of the Mormon people. In concluding, he said, "I bear you my

testimony, this Gospel, commonly called Mormonism, is here in the world to do only good."

The conference was closed by singing, "Guide Us, O Thou Great Jehovah," and the benediction by Elder Brown.

WILLIAM M. HARRIS, Conference Clerk.

FROM THE MISSION FIELD.

Harvest Festival.—The 3rd inst., the Derby branch (Nottingham conference) held a harvest festival. A large display of fruits and vegetables, given by Saints and friends of the branch, was disposed of and the funds derived divided by the Relief Society and Sunday-school.

Meetings of Traveling Elders.—Saturday, the 29th ult., the Elders of the Hull conference met at Grimsby in regular monthly Elders' meeting. The reports from the various branches showed they were in good condition and the work was progressing. President Marion Rogers outlined the future course of the work in the conference.

The traveling Elders of the Nottingham conference met at Nottingham, Saturday, the 6th inst., with President Selvoy J. Boyer presiding. Elder G. Rex Sutton gave some helpful suggestions upon systematizing the work. Elder Fred D. Maughan was appointed M. I. A. supervisor of the conference.

Sunday evening and Monday morning, the 7th and 8th insts., respectively, President David O. McKay met with the traveling Elders of the Scottish conference. President John C. Bell of the Ulster conference also was in attendance. The aim of the mission for 1924 was discussed.

Saturday, the 13th inst., the monthly Priesthood meeting of the traveling Elders of the Manchester conference convened at Manchester. All the traveling Elders gave short reports on various phases of missionary work. President Merrill D. Clayson and Elder William Blackburn gave advice and instructions to the missionaries.

Baptisms.—In the river Wear at Bishop Auckland (Newcastle conference) the 2nd inst., one candidate was baptized by Elder John B. Fowers. Confirmation was performed by Elder Walter H. Allington, Jr.

Saturday, the 6th., a baptismal service was held by the Glasgow branch (Scottish conference). Twelve candidates were baptized by Elders Wallace R. Budge, George G. Campbell and President Glen A. Finlayson. They were confirmed by Elders Harvey H. Glade, Dean W. Bench, Donald E. Rose, Wallace R. Budge, Gorden L. Weggeland, George S. Taylor, George G. Campbell and Marquis I. Batty and Presidents Bell and Finlayson.

A baptismal service was held by the Manchester branch (Manchester conference) the 13th inst. Four applicants were baptized by Elder Claude P. Heiner and confirmed by Elders William Blackburn, Russell C. Capener, Merrill D. Clayson and Edward Smith.

Sunday, the 14th inst., at Clarendon Road, Manchester (Manchester conference) Elder Chancy G. Dockstader baptized and confirmed one candidate.

Saturday, the 13th inst., a baptismal service was held at Pitsmoor (Sheffield conference). Two candidates were baptized by Elder G. Kimball Mellor, and confirmed by Elders Fielding K. Smith and George C. Midgley.

Socials.—Saturday, the 22nd ult., an impressive social was held at Manor Bath House, Askern (Sheffield conference) in honor of Elder Hiram Sutcliffe, who has been honorably released from his labors in the British mission, and Sister Clara Moseley who, with her family, is emigrating to Zion. There were in attendance from the Hull conference, President Marion Rogers, Elders K. Marsel Widtsoe and David D. Lamph, Brother Thomas Wharram and other Saints; from the Leeds conference, Elders Wallace P. Galbraith, Lester W. Fry, Rudger C. Atkin, W. Scott Day, John H. Tanner and twenty Saints; from the Sheffield conference, President Fielding K. Smith, Elders G. Kimball Mellor, George C. Midgley, Scott S. McCune and many Saints of the Doncaster and Askern branches. After an interesting program, President Smith, on behalf of the Doncaster and Askern branches, presented Elder Sutcliffe and Sister Moseley with some beautiful presents. An enjoyable time was had by all in attendance.

Monday, the 24th ult., the Aberdeen branch (Scottish conference) held a most enjoyabe picnic at Murth. The Saints and many friends enjoyed a pleasant afternoon in playing games. A well-prepared luncheon was served.

The M. I. A. of Gateshead branch (Newcastle conference) held a very enjoyable social in the Westfield hall the 26th ult. The program consisted of games and musical numbers. Elders Rodney D. Price and Don Clyde were in attendance.

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